The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI. ST. LOUIS, MO., JUNE 16, 1904. NO. 24.

OUR ITALIAN IMMIGRATION.

THE large and steady increase in the population of this country within recent years, due to the extraordinary volume of immigration, is one of the notable events of our time. It has been made the subject of extended comment in the newspapers and magazines. An Anti-immigration League has been formed for the avowed purpose of limiting this so-called "influx of foreigners," and the matter has been deemed of such importance that some of our statesmen in Congress have proposed legislation designed to further restrict the admission of aliens by establishing an educational test. Some of our clergy even are advocating a restriction of immigrants of Catholic faith on the remarkable ground that the Church in this country does not possess "adequate means to provide for their spiritual requirements," and that the defection arising from their inevitable neglect offsets any advantage accruing from this overwhelming visitation." (See the Letter of a "Roman Catholic Priest" in the N. Y. *Sun* of April 21st, 1904.) As a question of political economy it may not be disputed that the State is properly concerned to protect its citizens agains the presence among them of such persons as would affect unfavorably the welfare of the people generally. Acting on this principle, Congress has forbidden the admission of contract laborers, paupers, criminals, persons suffering from disease or helpless from advanced age, as well as all others who from whatever cause are liable to become a charge on the community. The Chinese are unconditionally excluded. Beyond this no racial, religious, educational or other conditions have ever been imposed.

With the arrival of so large a body of immigrants the question naturally occurs whether these newcomers can be assimilated with the existing population; whether, having been admitted as

a constituent part of the nation, they will be able to accommodate themselves to their new environment so as in time to become good and useful citizens—in a word whether they will identify themselves with our country to its advantage as well as their own. Pertinent to this enquiry and not less noticeable than the increasing number of immigrants is the fact of the change in the national character of these newcomers. While in former years our immigration was largely made up of persons coming from Germany, Ireland, and the other British Isles, the present immigration is of a different character, being supplied mainly from Russia, Poland, Austria-Hungary, and, in largest part from Italy and the South of Europe. The Department of Commerce and Labor, speaking on this point says (Bulletin No. 1901, p. 6): "Of the total immigration in 1903 Germany and the United Kingdom furnished only 12 per cent., while Austro-Hungary, Italy and Russia and Poland furnished 68 per cent." In 1882, 250,630 German immigrants reached our shores. In 1903 the number had fallen to 40,086. The years from 1847 to 1854 witnessed the greatest exodus from Ireland, then suffering from the effects of the great famine, as many as 221,253 immigrants arriving in 1851. In 1903 Irish immigration had dropped to 35,300, and if the recent appeal by the bishops and clergy of Ireland to their people, urging them to remain at home, shall be heeded, the figures of Irish immigration for the next few years will doubtless be still further reduced. On the other hand, it is reasonably certain that emigration from Southern Europe will likely be maintained in its present proportions for some years to come, especially that from Italy and Austro-Hungary. Only a few years ago, three or four steamship lines were sufficient to accommodate all the emigrants leaving from Naples and Palermo. To-day there are as many as ten lines competing for their cargoes of human freight which are landed chiefly at the port of New York. New ships have been built expressly for the increased traffic expected from Southern Italy, and one important English Company, the Cunard, in consideration of a large subsidy, has contracted with the Austro-Hungarian government for a regular bi-monthly service for emigrants between Trieste and Fiume on the Adriatic and New York and Boston. These large commercial operations indicate a prospective immigration at least equal to what we are now witnessing; and the fact that these immigrants (we speak now only of Italian immigrants) are for the most part Catholic by birth and that they have grown up under the influence of the Church in a country whose associations and traditions are pre-eminently Catholic, and are in consequence regarded by our fellow-citizens as our co-religionists, lends a special interest to our enquiries as to the actual extent and

character of the population which is thus making its home with us. Fortunately our government has kept an accurate account of the number of aliens arriving at our ports and of their nationality, place of departure, etc. These statistics together with the data contained in the reports of the Commissioner General of Immigration furnish us with reliable information on the question. Additional official information is contained in the consular reports issued by the Department of Commerce and Labor. One of these, No. 1901, issued March 15th, 1904, deals wholly with the question of immigration to the United States and embodies in it the report of United States Consul Byington of Naples, Italy. From these various sources it appears that during the year 1903 the whole number of immigrants supplied to us from the various European States was 857,046, the number coming from each country being as follows:—

From England,	26,219	From Norway,	24,461
" Scotland,	6,153	" Sweden,	46,028
" Ireland,	35,300	" Russia,	136,093
" France,	5,578	" Austro-Hungary,	206,011
" Germany,	40.086	" Italy,	230,622
			857,046

How steadily and with what great strides Italian emigration has been advancing, may be judged from the following official figures of the arrivals from Italy during the past five years, viz:

In 1899	77,410	In 1901	135,996
" 1900	100,135	" 1902	178,375
		" 1903	230,622

making during that half decade a total of 722,538 souls.

Further evidence of the large and steady increase in this volume of immigration is found in the fact that for the whole of the five preceding years, say from 1894 to 1898 inclusive, the total of Italian immigrants was only 277,032. In view of the increase above shown of more than 50,000 in the figures for 1903 over the number in 1902, it seems entirely reasonable to expect that the figures for the year 1904 will exceed the total for the five years ending in 1898 above quoted.

But we are more interested to know the character and quality of this vast population which has in such brief time been shifted to our shores. On this point we quote from the report of our consul at Naples, writing under date of February 14th, 1904, as follows (ib., p. 11): "Nearly the entire mass of emigrants from Naples is composed of peasants from Southern Italy"..... "The Italian immigrant, though he has, previous to leaving Italy, been entirely devoted to agricultural work, adapts himself readily to any labor

not calling for higher qualities than muscular force, quick apprehension and willingness to work"..... "In regard to the moral and intellectual status of those going to the United States from Naples, it can be said that the average emigrant from this port is a fair representative of the Italian peasant. Intellectually he is willing and quick to learn but is deplorably ignorant. In 1867 the proportion of Italians who could not read was 78%, and in 1881, when the census was made, it was 67%. This shows an increase in education which is in all probability due to the increased educational advantages in cities, a condition which does not concern in any important degree the Italian emigrant. The improvement is much more marked in the north of Italy than in the south. The great majority of the emigrants are Roman Catholics. It is believed that there are very few paupers or beggars among the Naples emigrants. They are generally poor people, who earnestly desire to earn an honest living. As to their morality, it is that of the ignorant and unintelligent lower class of their race." (ib. p. 13). What precise notion is intended to be conveyed by this official estimate of moral character, is not quite clear to us. That ignorance, by which we understand illiteracy, is not incompatible with high moral qualities, hardly needs to be argued. The Breton peasant or the Irish peasant, during the long years when education was forbidden to him, might, without offence, be classified as ignorant, yet the purity of life and the staunch adherence to the faith exhibited by both these types have become historic. That there is a vicious class in the South of Italy, especially in Naples, is a fact well known to all travelers, and that many inhabitants in certain districts are under police surveillance in consequence of their having offended against the law is equally true. Whether Italy possesses a greater percentage of this undesirable population than other countries, may fairly be questioned. In any event, the regulations established by the Italian government, to which all intending emigrants must conform before they are permitted to embark, and the vigilance of our officials in foreign ports as well as here at home, are an assurance that the number of immigrants of immoral character who succeed in obtaining admission is comparatively small. And we believe that the percentage of undesirable immigrants is much smaller now than it was some years ago, when the immigration officials were less watchful and the regulations less stringent than they are now.

Further on, at p. 15, the report tells us that "the Italian emigrant has been accustomed in most cases to the simplest food. He is sober but almost always drinks wine in moderation. When in the position to lay aside money he generally does so. Helping needy and struggling members of same family or even close

friends is a common practice." As regards the industry and thrift of the immigrants, the report says (p. 16): "The money sent back to Naples by the Italians in the United States, amounts to an enormous sum annually. These fiscal transactions form a large item of the banking business of Italy and are, it is said, the principal cause of the existence of many banks conducted by Italians in the United States. Indeed this money is the financial salvation of many communities in Southern Italy."

This official estimate of the character of the Italian immigrant, proceeding as it does from an impartial and non-partisan source, commends itself to our judgment as reasonably just and will be so conceded, we think, by all who have observed the career of these emigrants since their arrival. In the press, so far as we have been able to observe, no question of its fairness seems to have been raised. On the contrary, the New York *Evening Post*, which has no leaning toward either the Church or the Italians, speaking editorially on the subject (May 16th, 1904) says:

"The Italians who come to us are almost all peasants from the southern provinces of the Abruzzi, Calabria, and Basilicata. They are ignorant, of course—the immigration statistics show that 48% are totally illiterate. Physically the immigrant is strong; mentally alert, while his native feeling for beauty has not been destroyed by the hardships of his life. In the schools and settlements here the Italian child's fondness for flowers and music is everywhere remarked on. Though normally a Catholic, the Italian's religion is not held with the jealous and passionate attachment so conspicuous in the Irish immigrant of a generation ago....."

After lamenting the tendency of the immigrant to become a tenement dweller in the cities, the writer proceeds: "In spite of this there is not the slightest doubt that Italians are most valuable additions to our population. No one who has watched them work needs any testimony concerning their industry. They are almost ideal exemplars of temperance.... They are peaceable too, in spite of current impressions that they are much given to crimes of personal violence.... The rapidity with which the Italian accumulates property is a great point in his favor. The savings of Italians in New York banks aggregate $15,000,000; they hold $20,000,000 worth of real estate in the Italian sections. In ways not always noticed they are benefitting their adopted country. They bring better manners than ours, greater thrift, a keener social sense, with a considerable adaptability to our manner of living. Already they compare favorably with any other class of immigrants, and when their colonies shall be broken up and inter-marrying be-

comes more frequent, they will certainly become a very valuable civilizing element in our composite social order."

These favorable opinions from widely different and impartial sources would seem to remove all doubt as to whether the Italian immigrant is likely to prove a desirable acquisition to our country from a social and industrial point of view. It has been demonstrated that he is quite capable of being assimilated with our existing population and that his natural virtues are a positive gain to the community. If he is illiterate, it is none the less certain that he is intelligent enough to realize the disadvantage of his lack of education and to see to it that his children shall not suffer from the same drawback. The immigrant ancestors of many men who are honorably prominent to-day, were ignorant, that is uneducated, and we have noticed that the opposition expressed in certain quarters to the admission of the "ignorant foreigner" has always been loudest when the foreigner happened to be a Catholic.

We have not touched upon what is perhaps the most important feature in the whole case, viz: the conditions affecting the religious welfare of this large body of our fellow-Catholics, and what has been done and what remains to be done for their spiritual welfare. We know that this question has engaged the attention of the authorities in Rome, and we consider it of sufficient importance to be treated in a separate article.

* * *

WHO HAS PROFITED BY THE ANTHRACITE COAL STRIKE?

When two quarrel, says a proverb, the third rejoices. For a long time the mine owners and miners' unions had locked horns in the hardcoal region of Pennsylvania. Since the strike was ended by the Arbitration Commission appointed by President Roosevelt, a year and a half ago, the miners have been at work again under the rulings of the Commission's decision; now naturally one might ask, who has profited by that strike?

The answer is: Neither the public nor the miners, but the mine owners.

Not the public. For ever since work was resumed, instead of paying $3.60 at tidewater, it has had to pay $4.90. Before the strike the mine owners were satisfied with a profit of $1.60; after the commission had awarded the miners an increase amounting at the utmost to 18%, or 18c more than what they had received per ton before the strike, the mine owners have demanded and received $2.72 a ton in profits. Assuming the amount of coal mined since the strike to be about 70,000,000 tons, the public has paid some $75,000,000 more to the mine owners.

Nor have the miners profited. They lost $25,000,000 in wages during the strike; since then they have received an increase of 18c a ton, one-half of which they might claim as having been earned during the last eighteen months and the other half they might earn during the remainder of the present contract. But in reality the miners do not think that they have earned it, since the companies have been by far more rigorous in "docking."*) Already before the strike, the miners complained constantly about exorbitant docking. The Commission decreed that at the demand of two-thirds of the miners in a pit a miners' inspector to be paid by the men should supervise the docking. There are no such inspectors in most places, and the miners remain at the mercy of the companies.

Again, company men—men working for the company by the day—were to work but nine hours, with extra pay for overwork. Before the strike they worked ten hours, but nothing was said if one once in a while came late or quit a little earlier. Now each man goes to work with his check on which the exact time is kept, and every hour that he misses is carefully deducted. If, on the other hand, the man does some extra work for a quarter or half an hour, no extra pay is allowed him, since the company will allow extra pay for full hours only.

But have not the men the Conciliation Board to which they can apply for a hearing? Surely, but so far the operators only have had the benefit of this Board. They have not brought a single complaint before the Board, but cleverly fixed things so that the miner must appear as plaintiff. Then the case hangs for months. When the miners' representatives on the Board urge the operators' representatives to finish with the cases on hand, these plead "business," and set the day for meetings far apart, so that hundreds of cases are delayed.

Whenever there was a tie in the Board's decision, it was arranged that Mr. Carroll D. Wright should be the umpire. But as his decisions have so far invariably been in favor of the operators, he has become to the miners "that d—d Wright," a condition of affairs that is surely not apt to quiet the unrest in the miners' world.

In the decision of the Strike Commission it was also stipulated that no discrimination should be made in furnishing cars to union or non-union men. Practically things are worse than ever. Where the company can arrange it, the non-union man is favored; where the union is in control, the non-union man suffers. All this makes fuel for a new outbreak.

---

*) "Docking" means making deductions for slate, rock, or other impurities in the cars loaded.

For further particulars we refer the reader to an article in the *World's Work* for March.

Dissatisfied as the men are with the workings of the Strike Commission's award, there is also growing dissatisfaction with the union. And how could it be otherwise? The members were promised golden mountains; in reality they have not received back what they paid in.

Who, then, has profited by the strike? Only the mine owners. During the strike they could sell their coal at $20 or more; since the strike they pay no higher wages than before, but have collected at least $75,000,000 more from the public.

MORE PROOFS OF THE ANTI-CHRISTIAN CHARACTER OF AMERICAN FREEMASONRY.

On page 484 of the Encyclopaedia of Freemasonry we find the prayer composed by Thomas Manningham and which, somewhat modified, is still in use in this country as the prayer employed in opening a lodge. The original prayer ended thus: "This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour. Amen." Needless to say this was found too sectarian and hence has been expunged.

Again what love and respect for Christ, think you, have those who make Mt. Calvary, which is to the Christian the sad scene of His bitter passion and death, the place of "rest and refreshment for the weary brother"? Yet this is what is done in Masonry. Cloak its reasons as it will, we already know too much of its spirit to be deceived by captious phrases. "The small hill near Mt. Moriah," says Mackey's Ritualist, "can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated in a westerly direction from the Temple and near Mount Moriah. It was on the direct road from Jerusalem to Joppa and is thus the very spot where a weary brother, travelling on that road, would find it convenient to sit down to rest and to refresh himself." (Masonic Ritualist, pp. 116, 117). Let the initiated explain the symbolism of Jerusalem and Joppa and the weary brother—Mt. Calvary for the Christian is not a place of refreshment.

The same spirit is shown in the time selected for the payment of the wages of the Craft. This is the sixth hour of the sixth day of the week, or Friday, at noon (p. 290), the day of the week and the hour at which our Lord was crucified. To those who have not studied the symbolism of Masonry, these may seem chance coincidences, but to any one that knows the minute details to

which such symbolism is carried, the theory of mere coincidence is utterly improbable.

With a sample of the Masonic treatment of some things specifically Catholic, we shall close the present article. Here is what we find under the title "Pontiff" in Mr. Mackey's Masonic Encyclopaedia (p. 593):

"In addition to what has been said of this word, in the article on the 'Bridge Builders of the Middle Ages,' the following from Athanase Coquerel, fils, in a recent essay entitled The Rise and Decline of the Romish Church, will be interesting.

'What is the meaning of 'Pontiff'? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first years of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then there were within the town less than seven even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of the town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defence of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was that this bridge should be kept always in good order, so that at any moment troops could pass over. Then with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defence of the town, should be considered holy; that they should be priests; and the highest of them was called 'the high bridge maker.' So it happened that there was in Rome a corporation of bridge makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.' And thus it is that the title of Pontifex maximus, assumed by the Pope of Rome, literally means the Grand Bridge-Builder."

It is a pity that Athanase Coquerel, fils, could not be facetious without being stupid, and that our author, who is not without erudition, should have so allowed his prejudices to blind his better mind, as to call this stupidity interesting.

On page 128 of the same Encyclopaedia he treats of the same word, "Pontiff."

"The Latin word Pontifex with its equivalent English, Pontiff, literally signifies 'the builder of a bridge,' from pons, 'a bridge,' and facere, 'to make.' But this sense which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize pontifex or pontiff as significant of a sacerdotal character.

"Of all the colleges of priests in ancient Rome the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterwards increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the Pontifex Maximus or High Priest was the presiding officer and the organ through which the decrees were communicated to the people. Hence when the Papal Church established its seat at the city of Rome, its bishop assumed the designation of Pontifex Maximus, as one of his titles, and Pontiff and Pope are now considered equivalent terms.

"The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and after all their speculation fail to satisfy us. One of the most tenable theories is that of Schmitz who thinks the Pontifices were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician bridge. But Varro gives a more probable explanation when he tells us that the Sublician bridge was built by the Pontifices; and that it was deemed from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice which was to be conducted by the chief Pontiff in person. The true etymology is, however, undoubtedly lost."

Why does not our author quote here the explanation of Athanase Coquerel, fils, who cuts the Gordian knot that learned etymologists can not untie? Because he is treating of the "Bridge Builders of the Middle Ages," whom he claims to have been the Freemasons of their times, and hence he passes over the interesting Athanase with merited contempt. But why then quote him at all? Why cast a slur at the Supreme Pontiff of Catholics, when the word Pontiff, even if it originally meant "bridge builder," (and this as our author admits is by no means certain) "seems speedily to have lost its original meaning, so that the Romans only recognized 'pontifex' or 'pontiff,' even in the early days of Numa, as significant of a sacerdotal character"? Why not apply to the Supreme Bishop of the Catholic Church a name which, with due

limitations, so perfectly signified the office? "The whole religious system of the Romans, the management of all the religious rites, and the government of the priesthood, were under the control and direction of the College of Pontiffs, of which the Pontifex Maximus, or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people"? Why not apply to the Supreme Bishop of the faithful, a name which the proudest of the Roman Emperors looked upon as their noblest title, so that they had it inscribed upon their coins?

The historical and geographical lore of Athanase Coquerel, fils, is on a par with his other acquirements. The year 506 B. C. does not carry us back to such very fabulous times, nor was Rome such a little town, though the Janiculum was separated from the city by the Tiber. In this year Porsena attacked Rome, Plutarch tells us, with a large army. We know from Livy that he drove the Roman garrison from the Janiculum and besieged the city. But in spite of the fact that Athanase informs us that "from this hill an enemy could very easily throw stones, fire or any means of destruction into the town," Porsena never made any such attempt, for it would have been foolish to do so, and ultimately abandoned the siege. The insignificance of the little town, moreover, may be easily judged by the fact that in one engagement the Romans defeated a large body of Tuscan troops, slaying five thousand of them; that only a short time, before in the conflict with Tarquin, even though victorious, they lost over eleven thousand men in one battle; and that shortly after the time of which I am speaking they welcomed and admitted to the franchise five thousand Sabine families, giving to each two acres of land by the river Anio. A little town which could do all this and still hold supremacy was "little" indeed. But Athanase was writing an essay on "The Rise and Decline of the Romish Church," and he knew what would make his work interesting to his readers.

MINOR TOPICS.

That the Order of the "Knights of Columbus" is a Stepping-stone to Freemasonry, has been from the beginning our main contention in opposing this new-fangled semi-secret organization. We are again strongly confirmed in this view by an address recently delivered by Mayor W. G. Sears of Sioux City, Iowa, and reported in the *Dubuque Telegraph* of June 8th. Mr. Sears is a prominent Freemason and the address we refer to was made to the Masonic Grand Lodge of Iowa at the Sioux City Grand Opera House on June 8th. We quote:

"I know that the old Catholic church, that broad and universal

institution which has been for years the enemy of secret orders, has as last realized the fellowship of the lodge, the deep charity of such organizations, and has organized a secret society whose strength is becoming like unto that of the Masonic lodge. These members of the Knights of Columbus, as the society is called, are the best men of the Catholic church. They have thrown off the long face of old, and to-day they have their meeting, they form in line and march to their places of meeting, and if we were to see them out to-day, we would swear by all the gods of Egypt that they were Shriners or Elks. They are jolly fellows and they are the men of the century. We Masons can not get into the Knights of Columbus, but if we could I dare say we would find so many traces of our ritual that we would feel at home. There would be shades of our signs, of our grips and ceremonies, and more than that, there would be our principles."

"I know more than that, and I believe more than that," continued the mayor seriously, "I believe that time is coming when the chasm which now exists between the Catholic church and Freemasonry will be bridged by the Knights of Columbus and the members of the Masonic fraternity."

It requires no comment on our part to bring home the grave significancy of this pronouncement. We have only to add the equally significant statement that Mayor Sears "was loudly applauded" by the 1200 Masons and visitors who were assembled in the hall.

Secret Societies in Schools.—The Chicago *Chronicle* (May 27th) editorially supports the Board of Education of that city in its disapproval of secret fraternities and sororities in the public high-schools. Our contemporary claims that these secret societies foster undemocratic and foolish class distinctions, expose young people to the danger of acting without all restraint and of forming false ideas of pleasure; that aside from this, they manifestly waste time, distract the attention, and fritter away the energies and means of the pupils. "Every shred of time, interest, and activity of any kind devoted to these secret societies is absolutely thrown away." This is sound doctrine, and the *Chronicle's* fear that, if the toleration of secret societies in the high-schools continues, "it will not be long till they will be springing up like noxious weeds even in the grammar schools," is certainly not unfounded. But we see no likelihood of the evil being remedied either by a ukase of the School Board or by newspaper editorials. Against the bad example which our young people everywhere see in the prevalence and power of secret societies among their elders, and adults generally, no preaching will avail. And really, if secret societies are good for the elders, why should they be harmful to the youngsters? The only way to put a stop to the evil complained of by the Chicago School Board and the *Chronicle*, is to convince the adults that secret societies are essentially evil and dangerous to American liberty; likely, all of them, in the course of time and things—to employ Washington's words in the Farewell Address—"to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to

unjust dominion." Josiah Quincy once said: "The liberty of a people is never more certainly in the path of destruction than when they trust themselves to the guidance of secret societies."

Canonizing Quay.—The Rev. J. S. Ramsay, D. D., pastor of the First Presbyterian Church of Beaver, Pa., who conducted the funeral of the late Senator Quay, in the very town where Quay's personal habits were well known, where Quay's share in debauching public life must have been common talk, where Quay's record of embezzlement and dishonesty was familiar, dared to pay what the newspapers call a "high tribute" to the dead "statesman"—to use Mr. Ramsay's own word. The reverend eulogist assured his listeners that Senator Quay "was always on the right side of every great moral question." Dr. Ramsay instanced Senator Quay's opposition to "the stupendous evil of intemperance," and his strenuous zeal for "the Christian Sabbath." Apparently, then, personal intemperance does not count, and the commandment "Thou shalt not steal" has been repealed. "Senator Quay's wise counsels helped to shape and advance the best legislation in the history of our beloved country." "He was a man of good moral principle. He was clean in regard to those habits that so often sully the soul and soil the purity of the home." Gambling, apparently, is not a vice in Mr. Ramsay's eyes. "He gave liberally to the cause of Jesus Christ." "With him true and lasting greatness must be associated with goodness." In fine, Senator Quay was "great in all the essentials of intellectual and moral being; but we frankly admit that he had his failings and frailties."

When a clergyman talks in this vein; when he lauds without restraint the author of the darkest crimes that can be committed against democratic government; when he glosses over with such soft words as "failings and frailties" the deepest infamies of public and private life, he can not wonder if people cease to look to the pulpit for moral leadership.

Masonry in our State Universities.—In the *Post-Dispatch* recently (we did not see the item, but have it from one who saw it) it was reported that the Masonic students of the University of Michigan had filed with the county clerk papers of incorporation of the "Acacia Fraternity." The item further stated that this is the culmination of a movement that has been on for a long time among Masonic students of the United States for the organization of an intercollegiate fraternity, the prerequisite of which is that the initiate must be a master Mason.

"If this report be true," rightly observes the *Church Progress* (No. 9), "Catholics have grave reason to be on their guard. For the grafting of Masonry on our State universities after the above plan is a menace to Catholic rights in many particulars. Things are bad enough in this respect already, without permitting them to become worse. Our State institutions of education have been made a dumping-ground for Worshipfuls, whose only qualification to teach is their success with the Masonic ritual and their ability as Masonic vote-getters. Conspicuous in this regard is the University of Missouri. But as to the dangers of the 'Acacia Fraternity.' The fact that it is to be an intercollegiate fraternity with master Masonry as a prerequisite for membership is of it-

self a matter of alarm for Catholics. This means the exclusion of all Catholic students. It means their disbarment on religious grounds. It means the binding together of non-Catholic students in all our State institutions by the links of Masonry. It means the turning over completely of these institutions to the Masonic influence; the overthrow of all Christian spirit and the establishment of the Masonic ritual."

Compulsory Vaccination.—It is the strangest thing to note how many physicians resort to the silly argument of saying that those people who are not vaccinated are a source of exposure to those who are vaccinated. They say over and over again that if you allow some people to go unvaccinated, then they will expose those who have been vaccinated. Therefore, all people ought by law to be compelled to be vaccinated.

This is the strangest argument that ever fell from human lips. If vaccination is a protection against smallpox, how in the world an unvaccinated person can expose a vaccinated one is beyond imagination. Even if we are to affirm that the unvaccinated ones were to catch smallpox (which is not at all likely), how they can give it to people who are protected by vaccination is difficult to conjecture. People who profess to believe in vaccination seem to be the ones who have least confidence in it. They want every one else to be vaccinated for fear they will be exposed.

If a man believes in vaccination he ought to be allowed to be vaccinated. If he does not believe in vaccination he should not be compelled to be vaccinated. Nothing less than this is a decent respect for personal liberty. Anything more than this is downright barbarism.—*Medical Talk*, v, 9.

Early Catholic Church Lotteries.—On March 23rd, 1804, and subsequently, Wm. F. McLaughlin, printer and publisher of Philadelphia, advertised in the *Aurora* tickets for sale in "a lottery to build a Catholic cathedral church in the city of Baltimore." The drawing was held in May. There were prizes of $20,000, of $10,000, two of $5,000, five of $1,000—altogether 13,846 blanks and 7,154 prizes for $210,000, and "only 21,000 tickets in the lottery." Tickets for one-half or one-quarter prizes could be had, and it was advertised that "adventurers will at a moment's glance perceive the peculiar advantage to be derived from one-half or one-quarter tickets, as every one knows that four or even two chances are better than one."

In the same year tickets were sold for a lottery to build St. Augustine's and for another to erect Holy Trinity church. The *American Catholic Historical Researches* for October, 1890, in which we have found these notes, also contain a brief account of the first drawing for the last-mentioned lottery, which took place publicly at the State House under the supervision of the mayor of Philadelphia.

Mr. Griffin (l. c.) comments on the matter as follows: "These lottery advertisements and reports are curious now-a-days. But in those days there were no church fairs to gamble at as now. The methods differ, but the spirit does not change by lapse of years."

Free Parochial Schools.—We learn from the *Catholic Columbian* (xxix, 23) that Bishop Shanahan of Harrisburg protests against "the discrimination which is the result of exacting tuition for the education of Catholic children. Those who can not afford to pay," he thinks, "are humiliated by the exemption and it is calculated to beget odious castes in a parish and to keep the children of the poor always in a separate strata or section of society." The parochial school, in his opinion, should be first-class in every respect, better than the best academy, and free to all. The teacher should not be obliged to collect money for tuition; the children should not be asked for money in school; the cost of maintaining the school should come from pew rents, monthly collections in church, or from other sources of revenue.

——Not long ago, the New York *World*, one of the yellowest of the yellow journals, announced to its readers, that Pope Pius X. had deigned to authorize its managers to communicate his blessing to them. The matter, through the proper authorities, was referred to the Holy See, and in due time the following reply was received from the Vatican official most competent to speak in the matter:

"In reply to your letter, I wish to say that the article of the *World* to which you refer, was, as you surmised, an unworthy abuse. It really happened that a correspondent of the newspaper in question made persistent endeavors to have the blessing of the Holy Father placed in writing on a petition presented by him, but did not succeed in this, precisely because the nature of the paper which he represented was well known. It seems, however, that he succeeded in gaining admittance to a general audience with His Holiness, and, perhaps, having asked of the Holy Father, as he was passing, the blessing for some Americans, His Holiness, as he does for all, had no objection to grant what was requested, and most likely pronounced the usual formula for every benediction. It is certain that the Holy Father did not intend to bless a newspaper of the stamp of the *World*, and to make it appear that he did so, the correspondent must have passed over in silence the fact that he was denied the blessing in writing, and gave out as given to the newspaper, the blessing he had received from the Holy Father for himself and his relations and friends." (*Messenger*, xli, 6.)

It was the editor of the New York *World* who, in his plea for a "College of Journalism," wrote: "Without high ethical ideals a newspaper is not only stripped of its splendid possibilities of public service, but may become a positive danger to the community."

——The Wichita *Catholic Advance*, always ungrammatical, complains (v, 7):

"From every quarter comes the wail that two little dollars is more than can be afforded for a big paper like the *Advance*..... However, in order to spread the light everywhere we are willing to make a concession. From now to the end of this year we will send the *Advance* to all new subscribers for one dollar paid in advance—and anyone sending us five paid subscribers will get the

paper for nothing when they send the five dollars, besides we will send a beautiful chromo lithograph of Our Holy Father Pius X., postage paid."

A paper of the size of the *Advance* that can not hold its readers at the low subscription rate of two dollars per annum, must be a sorry failure indeed. The *Advance* has repeatedly poked fun at the diminutiveness of THE REVIEW. But THE REVIEW, with about one-sixth or one-eighth the bulk of the *Advance*, and the same subscription price, does not need to lower its rates or to offer beautiful chromo lithographs of our Holy Father the Pope, in order to hold its readers or to gain new ones. It's not quantity that counts, dear *Advance*, but quality; don't you see?

——A reader in Peoria sends us a circular issued by Spalding Council No. 427 of the "Knights of Columbus," under date of May 19th, 1904, wherein a baseball game is announced for Sunday morning, between two nines composed of members. To defray the expenses and pay for new uniforms, a card party is announced, which the members are requested to attend with their friends, in order "to help the good cause (?) along." Our Peoria friend makes this comment: "As you see, our model Catholics the K. of C. are trying by Sunday morning ball games to train their brothers and other Catholics to be what in the old country we used to call 'early-mass-Catholics.' It is no honor to be an 'early-mass-Catholic.'"

——The *Denver Catholic* (v, 32), reporting the initiation into the order of the "Knights of Columbus," of Mr. Patrick Ford, of the *Irish World*, says: "Now the St. Louis Knights ought to get Mr. Arthur Preuss of THE REVIEW to come in. Nearly every other great Catholic lay editor is a member and it is about time for Mr. Preuss to come in out of the rain."

Mr. Arthur Preuss is not so conceited as to imagine that he is a "great Catholic lay editor." But unlike some of his more or less esteemed confrères, he believes in living up to principles.

——We do not blame the ant, because, with thoughts intent on its tiny hill, it ignores the Himalayas in its vicinity; but that man should see his friends daily drop from his side and go over to the majority, and still persist in acting as if this life was to last forever, seems little short of incomprehensible.

——Charles Kingsley is credited with saying: "Take short views." A truer philosophy would bid us take long views—views which embrace eternity as well as time; for these only are *true*, and man's happiness can be found in the knowledge of truth, and truth only.

——In reference to a recent note in THE REVIEW, Mr. Martin I. J. Griffin informs us that Prof. McCarthy of Philadelphia, who has been appointed to the chair of history in the "Catholic University of America," does not belong to the Knights of Columbus. Mr. Griffin adds that he himself, though often solicited to join, is not a member of that organization.